March 4
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Know ye not that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (PSALMS 100: 3).

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WORLD CONDITIONS AND PROPHECY.

BY JOSEPH A. WEST.

BEFORE we can understand the period in which some of the revelations of the Lord are to be fulfilled, we must acquaint ourselves with the meaning of the word generation as applied thereto. First Nephi 12: 11, 12, reads as follows:

"And the angel said unto me, Look. And I looked, and beheld three generations pass away in righteousness [after the visit of the Savior to the Nephites] * * * And I, Nephi, also saw many of the fourth generation, who passed away in righteousness."

Alma, another great Nephite prophet, who in vision saw the same event (45: 10-12) says:

"Behold, I perceive that this very people, the Nephites, according to the Spirit of revelation which is in me, in four hundred years from the time Jesus Christ shall manifest himself unto them, shall dwindle in unbelief. * * * Yea, I say unto you, that because they shall sin against so great light and knowledge; yea, I say unto you, that from that day, even the fourth generation shall not all pass away, before this great iniquity shall come."

The Savior, also referring to the future apostasy of the Nephite people, says:

"But behold it sorroweth me because of the fourth generation from this generation, for they are led away captive by him, even as was the son of perdition" (III. Nephi 27: 32).

The Lamanite prophet Samuel uses the word generation to indicate a hundred years. See Helaman 13: 9. All the Bible prophecies of Jesus respecting the destruction of Jerusalem that were to be fulfilled in the generation in which he lived, were fulfilled within a hundred years. We may safely conclude, there

fore, that generally, either in the new or old scriptures, where the word generation, as applied to time, is used, a hundred years is meant. Jacob, a brother of Nephi, whom Nephi ordained 545 years B. C. to succeed him as the spiritual leader of the Nephite people, made the following prophecy:

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land. And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles; and I will fortify this land against all other nations; and he that fighteth against Zion shall perish, saith God; for he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words" (II. Nephi 10: 10-14).

The following, relating to this same subject, appears in the Book of Ether, 2: 12:

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."

While there were many kings upon the land of America before the coming of the Gentiles, there were to be none, according to the foregoing prophecy, after the Gentile power should become established here. It was to be a land of liberty unto them, and such it truly became, so much so that the beacon light of freedom has extended from here unto the remotest corners of the earth. Neither has any king, since then, permanently reigned here, although several attempts to establish a kingdom upon this continent have been made.

James Monroe, fifth President of the United States, was evidently inspired in line with the above prophecy, to proclaim to the world what has since been known as the "Monroe Doctrine."

During the war of rebellion, when we were straining every nerve to maintain the Union, a notable gathering of Catholic prelates, and other citizens of the Mexican republic, convened in the City of Mexico to devise means to overcome the revolutionary conditions then existing in that distracted country. As a result of these deliberations a petition was framed and sent to Napoleon III., then considered to be one of the most powerful monarchs of Europe, asking him to establish an empire in Mexico. It concluded with the following words:

"The Mexican nation adopts for its form of government a moderate hereditary monarchy with a Roman Catholic prince, and asks that the crown be tendered to Maximilian and in the event of his refusal appeals to Napoleon to nominate another Catholic prince."

Maximilian accepted the proffered crown, and Napoleon sent an army of 35,000 men into Mexico, proclaimed Maximilian emperor,

and undertook, with the powerful aid of the Catholics, to establish and maintain an empire in that war-torn republic. He was quite successful for a time; but as soon as the Civil War was over in this country our government served notice upon Napoleon that an empire in Mexico, and the presence of French troops there, could not be regarded with any favor by the United States. Napoleon, powerful as he was at the time, knew better than to prosecute his plans further, and at once resolved to withdraw his army. He notified Maximilian of his purpose and advised him to resign; but being intoxicated with a brief assumption of imperial power and being strongly supported by the Catholic party of that country, Maximilian refused to take Napoleon's advice, but remained and continued his struggle for imperial sovereignty. It was but a short time, however, before the native valor of the Indian races, under their gallant leader, Juarez, himself a full-blooded Indian, overcame the Maximilian forces, took him prisoner, and later executed him and several of his generals, defying every influence that was brought to bear to prevent it. In the meantime, Maximilian's wife, after a vain appeal to Napoleon to save her husband, appealed to all the other potentates of Europe, with like result. It was while she was thus occupied that she became hopelessly insane, and so remained, cherishing a vain hallucination that made her case one of the most pathetic in history. Only recently mention was made of her in the public print.

The proud monarch, Napoleon, who had tried to nullify God's decree that no king from among the Gentiles should reign upon the land of America after he had made it free, finally lost his crown and died an ignoble death in a foreign land, almost unlamented. His only son met his death in far-off South Africa, among semi-savages, while fighting under the British flag. Thus the name and fame of this once favored family perished from the earth. The fall of Maximilian and the events leading up to his tragic end occurred about thirty-seven years after the Book of Mormon was published. Now let us here take note of the balance of this remarkable prophecy:

"And I will fortify this land against all other nations; and he that fighteth against Zion [this land] shall perish."

Germany and Austria-Hungary, two of the greatest and most powerful empires of Europe, attacked our ocean commerce and compelled us to go to war with them to protect the lives, property, and rights of our citizens upon the high seas. As a result both of these great imperial powers have ceased to be, and their sovereigns, and leading statesmen are either dead or are exiles in foreign lands. These events also occurred 2,400 years after the above prediction was made, and 88 years after its publication to the world.

I purposely refrain from quoting from I. Nephi 13: 12, etc., where the Lord is said to have showed Nephi the coming of Columbus and the establishment of a great nation upon the land

of America among the Gentiles, that should be "lifted up by the power of God above all other nations," and wherein the nucleus of his Church and Kingdom should be established. I do this for the reason that a number of the events were partly fulfilled before the Book of Mormon was published, and carping critics might say that anyone could write prophecy after the events predicted had mostly happened.

In a revelation given by the Lord to Joseph, the Seer, on the 7th of March, 1831, appears the following:

"And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; * * * and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land" (Doc. and Cov. 45: 28-31).

In March 1829, the following was given:

"For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming" (Doc. and Cov. 5: 19).

The latter part of the first prediction and the fore part of the second have had their partial fulfilment in the influenza that has already ravaged the earth. It made its first appearance in the far east, among the Chinese, and from thence it extended across Europe and America to the eastern shores of Asia again, embracing in its march, every continent and almost every island of the sea. It has baffled the skill of the greatest physicians, for it has taken its toll from among the healthy and strong, and has resulted, it is claimed, in more deaths than the great world war just closed.

It is also predicted in the foregoing revelation that "the times of the Gentiles were to be fulfilled" in the generation," or one hundred years, after "the light should break forth among them," which light was to be "the fulness of the gospel." The Book of Mormon, which contains the fulness of the gospel in its simplicity and purity, was published in the year 1830, and in that same year the Church of Jesus Christ of Latter-day Saints was organized by divine authority, given anew to the Prophet Joseph Smith and his associates. As to what was to happen when "the times of the Gentiles" were fulfilled we will quote further from Sec. 45: 24, 25, 26:

"And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations; but they shall he gathered again, but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in com-

motion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth."

At the time this prediction was made, March 7th, 1831, and for eighty-eight years thereafter, Palestine was under the dominion of Turkey, a nation infidel to every principle of Christianity, and which hated the Christians with an unquenchable hatred. It then appeared that this prophecy was absolutely impossible of fulfilment; but what do we see to-day? The Turk dispossessed of that land, and the same offered to the Jewish people by the British government in the following official communication:

Foreign Office,
London, England, Nov. 2, 1917.

DEAR LORD ROTHSCHILD:—I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with the Zionist aspirations, which have been submitted and approved by the Cabinet:

"His Majesty's Government view with favor the establishment in Palestine, of a national home for the Jewish people, and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in other countries."

Yours sincerely,
(signed) ARTHUR JAMES BALFOUR,
Secretary Foreign Affairs.

This and later indications point to the near fulfilment of the wonderful prophecy regarding the gathering of the Jews to their own land after their long dispersion, in a day of wars and rumors of war and when the whole earth is in commotion, so much so, that men's hearts are everywhere failing them for fear, and many are saying that the Lord delayeth his coming. Many of the Jews have already gathered in Jerusalem; and millions of dollars have been collected from all over the world to aid in rebuilding and re-inhabiting the once favored Land of Promise. Jewry is stirred from centre to circumference by the happy prospects of soon being able to gather to the land of their fathers, and are making every preparation to fulfil to the letter this wonderful prediction of our modern seer and the ancient prophets.

(TO BE CONCLUDED).

REFLECTIONS OF THE CHILD MIND.

A CHILD'S remark often takes us by surprise, and therein lies its charm. It may be but our own form of speech reflected from a new angle or adjusted along familiar paths. Speaking of Elijah, a small boy said: "And the ravens brought him bread and milk every day." Doubtless he had a vision of the ravens carrying neat

little bowls of steaming food in their beaks, and found no difficulty in the presentation of this familiar food in this manner. Sometimes the immatured simplicity of the youthful mind makes a shrewd guess at truth, as in a group of "tinies" discussing their arrival on this planet. One said the doctor brought him, another that his mother bought him at a shop, and a little girl added modestly: "My mother was too poor to buy me; I was home-made."

Nearly all children have a strong dislike of anything unreal, and are very quick to detect it. One delightful little person of five or six, much exercised over the laying of a floor, by complicated measures and a spirit-level, elicited a full explanation from an intelligent workman. This she retailed quite correctly to an admiring father. The next day, when two men friends were with him, the father called her and asked her to repeat again what she had told him. He received the reply: "If you do not understand from one explanation, I think you had better ask the workman yourself." "She did show off," the parent added, "but not quite in the way desired." The effect of the war was very curious on those so young that they remembered no other conditions. A little boy of five was taken out to tea and regaled on the best obtainable. At the end he thanked his hostess very prettily, and added: "Quite a pre-war tea." This same little boy when inviting a few small friends to blow soap-bubbles with him, called it his "bubble committee."

There is often a perfect simplicity in a child's religion, though it may be applied somewhat unexpectedly. A small boy-friend of mine informed his mother at the end of his first term at a preparatory school that he "absolutely believed in prayer." The mother was deeply touched, and inquired the origin of this fervent faith. She was told: "We are not allowed to fight at our school, but I had to fight a boy, and all the time I prayed that the matron should not see us, and she didn't." Hence this complete confidence in the power of a prayer. A child's supposed grievance rests, now and then, on rather surprising facts, and it is as well to reserve full sympathy until the end of the story is reached. So a mother thought whose little girl came and complained that her small brother Tommy had broken her very best doll. "How naughty of Tommy," said the mother; "how did he do it?" "I banged him on the head with it," said the small girl, still evidently aggrieved. Sometimes there is a pathetic difference in what is said by the "grown-up" and what is understood by the child. One mite, told to sit in its high chair "for the present," expressed its injured feelings at last by saying: "I have sat and sat, and have had no present." So children tread the paths around us, surprising little mirrors of our deeds and words, often holding up the glass of truth, and flashing up an unexpected light, for those who have the eyes to see."—SETON-CHRISTOPHER, in *Spectator*.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1919.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.				Members.	Children under 8 years old.	Total No of Souls.	Baptized.	Excom'unicated.	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations.	Tracts Distributed.	Pamphlets Distributed.	Copies of Book of Mormon Distributed.	Other Stan'rd Church Works Distributed.	Meetings Held.
		Apostle	H. Priests	Seventies.	Elders	Ladies	H Priests	Elders.	Priests.	Teachers.	Deacons.														
Birmingham...	Chas. W. Hatch			1		1		18	20	20	21	674	163	916	13		2	8925	77	909	19761	211	7	9	328
Bristol	Fred'rick G. Day				2			19	9	7	14	272	58	379	5		4	11492	10	585	28724	525	3	3	470
Hull	G. Stainton.....				2			18	14	4	18	260	36	350	9		2	623	31	221	2756	265	11	5	275
Irish	B. R. Birchall...				1			16	10	2	11	220	48	307	6		1	1558	22	48	3654	45	2	2	148
Leeds	L. H. Whipple..				2			26	26	20	51	799	145	1067	27	1	4	6540	26	610	22659	260	4	4	1049
Liverpool	W. J. Starkey...		1		1			12	27	11	27	597	104	778	16		5	7304		214	19029	290	5	1	425
London	J. G. McKay.....			2	2	2	1	38	26	4	32	897	122	1120	32		10	20498	19	1793	34681	4126	11	7	977
Manchester ...	Walter Roberts..				1			22	34	8	27	592	48	731	7		1	65		276	621	356		9	1060
Newcastle.....	D. E. Randall....		1		1			17	20	9	35	453	113	647	3		5	10404	5	594	20143	397	3	1	626
Norwich	F. Alexander.....				1			13	14		7	135	12	181	1		4	8631	34	538	17764	340	7		638
Nottingham ...	V. B. Stallings..		1		1			27	22	10	20	409	71	559	6		5	8263	2	224	16414	108	2	1	561
Scottish	James E. Rennie			1	1			26	13	8	26	508	77	658	25	1	5	7842	111	1047	29001	394	6	4	415
Sheffield	J. Hamstead.....				1			11	13	8	17	340	61	450	16		7	1413		196	9184	68	3	5	313
L'pool Office...		1	2		1	1																			
	Totals.....	1	5	4	17	4	1	263	248	111	306	6156	1058	8143	166	2	55	93558	337	7255	224391	7385	64	51	7285
Local Priesthood...																				7921	46712	2350	173	125	
Lady Missionaries																		151300	2835	9088	327558	4134	165	220	
	Grand Totals ...																	244858	3172	24264	598661	13869	402	396	7285

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 4, 1920.

EDITORIAL:

KNOW YE THE LORD.

WHILE writing recently upon the personal ministry of the Lord, it occurred to us that the thoughts of many Latter-day Saints will at this time be turned to the consideration of such ministry. The time rapidly advances, only a few days or weeks at the most now, when we shall observe the hundredth anniversary of the Prophet Joseph Smith's first vision. As it approaches, a lively interest is excited in the breasts of all those who are familiar with the story of that glorious appearance of the Father and the Son. Might it not be profitable, in the meantime, to reflect upon and indeed to investigate the circumstances of this most notable and important event of all time, since the coming of the Messiah into the world, in the meridian of time. Also to search out, from authentic records, other occasions of the appearance of the Eternal Father to his chosen servants. They are not so many, but that a brief review of the Scriptures will disclose every authentic advent of God the Father and Jesus Christ the Son, and of the authorized Angels of the Lord. Familiarity with the history of these recorded appearances will go far indeed to establish a correct understanding of His nature, and to remove the absurd notion that God is not a being of personality; but is an impossible being, without body, parts or passions, dwelling, as the sectarian hymn has it, "beyond the bounds of time and space; where human mind can never trace; the saints' secure abode."

It would be a timely and most interesting research for the members of the Mutual Improvement Associations, and brief lectures delivered by them upon such appearances, with accurate quotations from the Scriptures, will be found of such absorbing interest as to greatly surprise and delight those who prepare them, as well as the audiences that hear them.

Let us now consider a few of the direct references of this nature found in the book of Genesis, confining ourselves mainly to quotations in which God spoke for the first time to individuals. After He had created man, male and female and blessed them, "God said unto them: be fruitful and multiply, and replenish the earth, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28). That is the first commandment: the first words of God on record that were ever spoken to man and woman on earth.

After the serpent had beguiled them, and the man and woman

which he had created had partaken of the forbidden fruit, they heard the voice of the Lord God walking in the garden, in the cool of the day, "And the Lord God called unto Adam and said, Where art thou?" * * * (Gen. 3: 9-11). He next spoke to the woman: "And the Lord God said unto the woman, What is this thou hast done? And the woman said the serpent beguiled me, and I did eat. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed," etc. (Gen. 3: 13, 14). The next person spoken to was Cain, the son of Adam, "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well sin lieth at the door" (Gen. 4: 6, 7).

After four or five hundred years had passed, it is a fair inference that the Lord spoke to Enoch: for it is said, "And Enoch walked with God: and he was not: for God took him" (Gen. 5: 24).

A thousand years later we read of the great wickedness of man that had come upon the earth, and it repented the Lord that He had made man on the earth, and it grieved him at his heart. And he decided to destroy him; but Noah found grace in the eyes of the Lord. "And God said unto Noah, The end of all flesh is come up before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6: 13). After the flood it is written, "And God blessed Noah and his sons, and said unto them, be fruitful and multiply, and replenish the earth. * * * And I, behold, I establish my covenant with you and with your seed after you" (Gen. 9: 1, 9).

Upon confounding the language of the people, and after they were scattered from Babel over the whole earth, and several generations of the descendants of Shem, son of Noah, had lived and died, being about two thousand years from the creation of Adam, this revelation is recorded: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12: 1-3).

From this first visitation of the Lord to Abram frequent visions, dreams, and personal appearances are recorded, culminating in the following most wonderful declaration of the character, personality and purpose of God: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And Abram fell on his face: and God talked with him saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee" (Gen. 17: 1, 3, 4, 5). Another most interesting

visitation to Abraham is described in the 18th chapter of Genesis beginning: "And, the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day." In this chapter is told the promise of his son Isaac and also of the purpose of the Lord to destroy Sodom and Gomorrah. "And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place."

It does not appear that the Lord spoke to Lot, but he sent two angels, having the appearance of men, whom he entreated to enter his house and tarry all night, etc. "And they said, Nay, but we will abide in the street all night" (Gen. 19: 2). They, however, did enter his house, and manifested great power in his defense, and performed the mission upon which the Lord had sent them. There is an earlier appearance than this of an angel of the Lord. It is the first recorded in the Bible, and strangely enough it was to a woman. "And the Angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the Angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the Angel of the Lord said unto her, I will multiply thy seed exceedingly that it shall not be numbered for multitude. * * * because the Lord hath heard thy affliction" (Gen. 16: 7-11).

When Abraham and Sarah journeyed to the south country and sojourned in Gerar, Abimeleck, King of Gerar, sent and took Sarah. "But God came to Abimeleck in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken: for she is a man's wife." The King excused himself, pleading the integrity of his heart, and innocency of his hands. "And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart. * * * Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live" (Gen. 20: 3, 6, 7).

In the temptation of Abraham, when he was commanded to offer his son Isaac as a burnt offering, God spoke first to him personally. "And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I," and he was restrained from offering up Isaac. "And the Angel of the Lord called unto Abraham out of heaven, the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice" (Gen. 22: 11, 15-18).

There is next found the mention of the Lord speaking to

Rebekah, wife of Isaac, concerning her twin children that should be born, and become the heads of two nations, (Gen. 25: 23). When Isaac was tempted by the famine to go down into Egypt, he was stopped and dwelt in Gerar, "And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of" (Gen. 26: 2). And Isaac dwelt in Gerar, where he was greatly prospered and the Lord appeared unto him again and said, "I am the God of Abraham thy father, fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake" (Gen. 26: 24).

The next appearance of the Lord, chronicled in Genesis, is the glorious vision of Jacob at Bethel, "And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28: 12, 13). Read to the end of the chapter. It is among the most wonderful revelations of the Almighty with a prophetic message to one of his children that was ever spoken to man. In the career of Jacob frequent appearances of the Lord and the angels of the Lord are recorded. In his conflict with Laban, his father-in-law, who pursued him seven days and overtook him in Mount Gilead, it is said, "And God came to Laban the Syrian in a dream, by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." Thereupon the compact of peace was made, and they set up Gileed, the heap or watch tower, as a witness between them "And Mizpah; for he said, the Lord watch between me and thee when we are absent one from another" (Gen. 31: 24, 49).

In the next chapter occurs the account of Jacob's wrestling with a man until the breaking of the day. "And he said, Let me go for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. * * * And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32: 26; 28, 30).

In the latter days of Jacob's life, after the story of Joseph and his brethren is told, it is written: "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob, And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes" (Gen. 46: 2-4). And so Israel went down to Egypt and saw Joseph there, and blessed his children Ephraim and Manasseh, and also

bestowed his prophetic blessings upon all his sons, the heads of the twelve tribes of Israel, and he died there; but his body was taken up to the land of Canaan and buried with his fathers.

This is the testimony of the book of Genesis that down to B. C. 1700 God was in direct personal communication with his chosen servants, whose names stand at the head of the lineage of all the tribes and races of men. That he appeared to them and walked and talked with them. He rested in their tents, ate of their food, wrestled as a man and was seen face to face and his body felt. Who was this God, so persistent in his devotion to the children of men, so wise to counsel, so powerful to direct and save? It is sufficient to know that the history of the world and its peoples prove that the God of Abraham, Isaac and Jacob is the God of truth, and power, and majesty, and glory, who reigns supreme on high, and lives and knows and blesses his children on earth, fulfilling to them throughout the ages and in these last days promises he made to their forefathers from the beginning. And that He is the very Eternal Father who, in the chosen families of the earth, laid the foundations of races and nations, kindreds, tongues and people.

Do sectarian Christians believe in this God? Do they worship Him? If they did they would not deny His personality, nor relegate him to a realm of such distance and obscurity, and to such supine impotence, that He can no longer reveal himself, have living interest in the children of men, nor power to manifest it.

J. F. W.

RELIEF SOCIETY ANNUAL DAY.

THE Woman's Relief Society was organized on March 17th, 1842, by the Prophet Joseph Smith at Nauvoo, Ill. Previous to this time the sisters had joined a sewing society for philanthropic purposes, and were thus prepared, in a measure, for the work to be given them by an authorized organization.

Many valuable instructions were given to the sisters, among them the following: "That they should feed the needy, and clothe the poor, visit and comfort the sick and afflicted; in every way be a blessing to their associates; the societies should be built up, in a high and most acceptable manner; grow by degrees, by a select company of the virtuous and those who walk circumspectly; settle all difficulties which might and would cross our ways, though the soul be tried and the heart faint."

Little did the eighteen women who assembled, in response to the call of the Prophet, realize what a wonderful factor for good this association should become: or that its influence for the betterment of mankind should in less than a century be felt in all parts of the civilized world. The society was organized with eighteen

members; the next two years it numbered twelve hundred, and now nearly fifty thousand women are members in its ranks.

It is desired by the Presidency and General Board of Relief Society that all its societies meet on March 17th of each year, or as near that date as possible, in celebration of its organization. Upon these occasions the foundation, history, and aim of the society should be reviewed by one or more members, and a social would be considered very pleasurable and timely. Where convenient and agreeable to the branch presidency a short program or special mention of Relief Society work might be given at the Sunday service, preceding or following March 17th. This courtesy is quite usual in the wards in Zion.

The General Board are giving invaluable aid and instruction, through the Relief Society Magazine, a copy of which should be taken by every society. The contents of every number receive the most careful and prayerful preparation.

Sister Emma H. Smith, wife of the Prophet Joseph, was the first president of the Relief Society. She was called through revelation and given the title of the "elect lady." She presided with dignity and love under the direction of her husband in the city of Nauvoo.

Sister Eliza R. Snow, the second president was the first to preside over the sisters, in the valleys of the mountains. Her gentle, refined nature was felt by all who ever knew her. The work of organization in the new country received her most careful attention. She was a charter member of the Nauvoo Association, and its first secretary. Many of the sweet songs of Zion were written by her. Sister Zina D. Young, the third president continued the work of organization quite rapidly as new wards and stakes were added to the Church. Her motherly instincts and sympathetic nature brought comfort and solace to thousands of women. She also was a member of the first organization. She and Sister Eliza R. Snow both had the gift of speaking in and interpretation of tongues, which they exercised in wisdom most beautifully, for the edification and comfort of many who heard them.

Sister Bathsheba W. Smith, the fourth president and another one of the eighteen, who assembled with the sisters in Nauvoo, and received instructions from the lips of the Prophet, was unwavering in upholding the standard for truth and righteousness. Her greatest joy was in testifying of the divine mission of Joseph Smith.

Sister Emmeline B. Wells, the fifth president, whom we all lovingly refer to as "Aunt Em," has just now, on February 29th, passed her 92nd milestone in the journey of life. In Salt Lake City, and throughout the church, hundreds of her friends have done honor to her on her natal day. Her poems and writings are widely known. No one has more diligently performed the labors

pertaining to her office than has she. Her fund of knowledge, and capable administration is known to many prominent women's organizations in America and Europe, as she has represented the Relief Society and other women's societies at many national and internatonal sessions of the congress for women. The sisters in the European Mission wish her peace and happiness, with as many happy days to come as she cares for, each one filled with our heavenly Father's blessings.

"Another year and forward we must travel
By pathways closely veiled by mortal ken
What matters that. Our God hath so far led us
And he will lead us onward yet again.

So we go forth, like children blithe and trustful
Contented in the fact, 'Our Father knows'
He bids us start upon this journey,
And he will keep us 'till we reach its close."

LUCY W. SMITH.

IF PEACE SHOULD ABOUND.

THE history of the human race has been very largely a chronicle of battles. Much of the literature of mankind has been inspired by the deeds of warriors. Many objects which are the relics of past ages are noted only because of their association with military achievements.

It has been frequently argued that, in a consideration of the subject of war, discrimination should be used; that some conflicts have been waged, and with successful results, in behalf of righteous causes. Whatever view one may entertain respecting that aspect of the question, it can not be said truthfully that war is a gentle or ennobling method of securing justice and right. Death and destruction are associated with warfare. In the wake of fighting armies lie devastated fields, demolished houses, and ruined industries. In the hearts of victors and vanquished, animosities are engendered which are transmitted to succeeding generations.

Constructive processes require peace. If a seed is left unmolested in suitable ground, it can germinate and become a fully-developed plant. Reforms in society can be accomplished when a state of calmness exists. If the time, the thought, the energy, and the money required for the equipment and maintenance of groups of men for belligerent purposes, were devoted to the achievement of peaceful objects, the long-delayed improvement of mankind would be accomplished.

Rightfully, everyone who is born into the world is entitled to one individual's share of the riches of the earth. Each should

live for the benefit of all his fellows, and they should be so organized as to bestow upon him all the blessings which he is able to enjoy. In an age of peace, world-cooperation can exist. The resources of this globe are abundantly ample for the needs of all its inhabitants. If blessed with an era of peace, men could devise plans for the proper development of the earth's wealth. Patient, scientific study of the soil would result in larger harvests. The construction everywhere of good roads would make easy an interchange of products. The energy possessed by streams that tumble down the mountain-sides in all parts of the earth, could be employed in lessening human toil. The invention of better machinery would make it possible to manufacture goods in a shorter period of time. By the elimination of waste and through the use of labor-diminishing contrivances, the daily periods of employment of all workers would be reduced. Children would go to school and learn, amid pleasant surroundings, the fascinating lessons of each day, instead of entering grimy factories to earn, with the strength of their little fingers, the pittance required by the needy household. Adults would take recreation in libraries and picture-galleries or out in the open fields, instead of grinding away their bodies in an effort to secure a mere existence.

Peace would encourage the esthetic sense in man. The ugliness on the surface of the earth would be swept away. No rows of dungeon-houses would be found in cities; no barnlike hovels in the countryside. Natural scenery would beautify the town, and the facilities of urban life would be available in rural districts.

Not in regard to material things alone would the influence of peace be manifested. Music and sculpture and poetry thrive when the world is serene. The languages of the nations need to be overhauled. A closer relationship between sound and symbol, between the spoken and the printed word, must be secured. Greater precision in speech is required. Cumbersome systems of expressing value and measurement should be abolished. Indeed, peace could eventually give to mankind an international language, a coinage which would everywhere be current, and units of length, weight, and capacity that would be employed by all.

A world-headquarters could be established for the receipt of information from all places and for the dissemination of knowledge to every district. If there should be a failure of crops in a certain area, the people there would not be left to perish. The wealth and power of the entire world would be used for the succor of the needy inhabitants. Advanced medical skill and efficient hospitals would everywhere be within easy reach.

Men have within themselves the capacity to establish upon this planet a peace that will bring to the race an infinite measure of good. If they confer upon themselves and bequeath to their posterity the boon of earthwide tranquillity, they will make the

world worthy of receiving from heaven such blessings as the human mind can not at present comprehend.

Liverpool. J. E. C.

FROM THE MISSION FIELD.

District Conference.—Sunday, February 22nd, 1920, President James Gunn McKay and wife attended the district conference held at Sittingbourne, which included the Gillingham and Sittingbourne branches. The two Sunday-schools rendered the program of the Sunday-school session, followed by a priesthood meeting. At the evening session Sister McKay spoke on "The test of faith," and President McKay had for his subject "The Priesthood."

Social.—An evening's entertainment was enjoyed by all who gathered to the Latter-day Saints' Chapel, Sunderland, February 11th, 1920. It was the opening of a series of socials, which are going to be held monthly, under the direction of the newly organized "Amusement Committee." This committee provides means to help every auxiliary organization in the branch. The Sunderland small orchestra rendered selections from the celebrated overture "Zampa." During the evening refreshments were served.

Meeting of Branch Presidency.—Saturday, February 7th, 1920, at Derby, a meeting of branch presidencies was held, when brethren from Nottingham, Hucknall, Eastwood, and Derby were present, also conference president Virgil B. Stallings and Elder A. M. Graham. A good spirit was manifest. These meetings are held monthly, and are a great help to the several branches. After the meeting a very successful tea and social was held, when between seventy and eighty people sat down to tea provided by workers in the Sunday-school and others. A program was rendered by saints and friends, consisting of songs, recitations, and a sketch. All enjoyed the proceedings, and are looking forward to another such social.

CONTENTS:

World Conditions and Prophecy 145
Reflections of the Child Mind ... 149
Statistical Report of the British Mission 151
Editorial: Know Ye the Lord... 152
Relief Society Annual Day ... 156
If Peace Should Come 158
From the Mission Field 160

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